

# JAPAN CHRISTIAN ACTIVITY NEWS

*Published by the Commission on Public Relations  
of the National Christian Council of Japan*

CABLE CODE: JAPACONCIL ADDRESS: CHRISTIAN CENTER, 2, 4-CHOME GINZA, TOKYO, JAPAN

---

No. 8

December 15, 1952

Special Issue

## CONFERENCES FOR STUDY IN PREPARATION FOR LUCKNOW CONFERENCE

### (Explanatory Statement)

The Study groups were organized under the sponsorship of the N.C.C. of Japan, to prepare the reports to be submitted to the Lucknow Conference of the W.C.C. in December 1952.


The members were requested beforehand to make study about the questionnaires prepared by the Study Department of the W.C.C., and then they were invited to get together for discussion on September 16-17 in Tokyo, and another group conference was called on September 26 in Kyoto.

We appointed again those members once attended to the Study Conference on "The Church's message to the Modern Mass Society" in 1951 which report was once submitted to the Study Dept. The members were all leaders in the Eastern area, and they have discussed about each item of the questionnaires of those three main subjects given by the Study Dept. and we have written down answer to each question in our reports.

Meanwhile, we wanted to supplement those reports with the results of the Conference of the Western leaders group.

So we have invited the representatives from Doshisha, Kansai College, Moderator of Local Conference, YM & YW, both Osaka & Kyoto. One from Lutheran & Episcopal Church, together with experts as Dr. Ariga & others.

There we have adopted another method of approach, and attacked the problems from different angles. We have summarized the results of the discussion which we have drafted as another set of reports on those same major items.



Digitized by the Internet Archive  
in 2024



A Factual Survey for the Evanston Assembly Topic

THE RESPONSIBLE SOCIETY IN A WORLD PRESPECTIVE

Outline-Questionnaire

- I. The new and important developments in thinking about Christianity and Social order (since the war and especially since the last Assembly of the World Council in 1948).
  1. Describe the evolution of Christian social thinking since the war. Have churches and Christians manifested a greater concern for the character of political and economic life than before the war? How is this concern expressed?
    - (a) Since the close of the war for sometime, the problem of Communism VS Christianity was taken up at every occasion not with much fruits, and then it gradually settled down as a topic of social study.
    - (b) The Churches and Christians expressed their greater concern for the political and economic problems, as they were compelled to share responsibility to avoid the confusion arising out of the difficulties.  
At this post-war period, democracy and Christianity were identified by some people, and statesmen has loudly spoken about democracy, but the churches did not shout about the political democracy, rather trying to reveal the truth that it must be based on the Christian religion.
    - (c) At this period, it is remarkable that Christians took the important position in the social bearing, such as Police Commission, Educational Committee, Mayors or town Masters, and members of Family court, etc.
    - (d) In the field of economic life, Christians are participating in the cooperatives in rural areas, and they have much contributed to the enactment of the legislation of the Labor or Social Welfare Acts, for instance at the formation of the new Constitution of Japan, Messrs Morito and Suzuki, both Christians, were on the Committee and these two insisted on putting an Article on Social Welfare Security Rights and so was adopted.
  2. What has been the influence of the following factors in strengthening or weakening the Christian social concern?
    - (a) impact of social economic, and political developments?
    - (b) new developments in theology (especially where these have altered the approach to Christian social responsibility)
    - (c) other factors?
      - (a) Social implication of the Gospel had been clearly defined by the pioneer Christian leaders in Japan, and historically speaking it is generally admitted that Christians introduced to this country every of social reform and welfare activities.





- (b) However in certain period the churches were too much occupied with the evangelism for the salvation of the individual souls so that they were exposed to the Criticism, especially by the Communist party, that the church is preaching mere ideal conception, while doing nothing to reform the social order. Then at this post-war period, our theological thinking rapidly changed from Barth to Brunner and Bennett, and the social implication of the Gospel was brought to the forefront.
- (c) Meantime, there is a challenge from the social science accentuated by Christian Professors.

## II. The Social teaching and action programme of the churches and of independent agencies and groups.

(The aim of this section is to solicit detailed information about the programme of social action and study being carried on in the churches and unofficial "action" groups; what is its basis, its strength and the problems being faced.)

With regard to the policies of social approach of the churches, a Special Commission on Social Action made a Study about the problems, and have submitted its report to the Study Department in 1951.

### 1. Denominational Work

Review and evaluate the efforts being made by the denominations to help their members understand the problems of economic and political life and the spiritual and moral responsibility which they as Christians have for such problems. What in the tradition of these churches helps or hinders such work?

Do these churches officially attempt to express an opinion on issues of economic and social policy? What methods are used and how effective is this action?

- (a) Denominational tradition inherited from American Churches long held its influence among our Japanese Churches, e.g. influence of the New England Congregational Churches was seen in the active educational and social interest of the former Congregational Church in Japan, while the former Presbyterian Church held political interest in general.
- (b) Usually the United Church and the National Christian Council take the measures to express their opinions through the resolution of the Executive Committee or the General Assembly. Whenever it is needed to express publicly the views of the Christian Churches on social political and Ethical problems. United Church instituted Social problem Seminar in the different centers and expressed the views regarding the Current Social and Economic issues. Farmers Gospel Schools and Christian Rural Leaders Conference gave the occasion to express the views effectively.





2. Social Welfare work of the churches and related bodies.

How far do the churches find their point of entry into the larger field of Christian social concern through their social welfare work? Does the emphasis on social welfare work include a concern for the reform of political and economic institutions?

(The report of the survey work has been submitted to the Ecumenical Institute, which should be incorporated)

- (a) In this post-war period in the social confusion and the revision of the Constitution, Social Welfare facilities have been greatly improved by the government as its own responsibility developing along the line of Welfare State; while Christian Social workers are working usually entrusted by the government, Christian Homes for the Aged, Christian Orphanages for War Orphans or Eurasian children, and Church Day Nurseries are conducted by the Christian groups or denominations.
- (b) Christian Social Workers are endeavoring to firmly establish the Social Insurance system, and to infuse the Christian Principles to the system.

3. The contribution of national and local councils of churches.

Describe the contribution of these bodies in helping the churches and individual Christians to understand their responsibility for the conditions of economic and political life. Compare their contribution with the contribution of individual churches in this field.

The Social Welfare Commission of the N.C.C. and the Social Problem Commission of the United Church together are always taking up the current social problems from the Christian standpoint. The former is especially concerned with the Family Life Movement, and Eurasian children's problem. Other Christian agencies are also paying much attention and rendering proper service along their line of interest e.g. The Woman's Christian Temperance Union on the Sex-education, Temperance movement and the problem of harlots; while Y.M.C.A. and Y.W.C.A. also similar social problems and dealing with the war widows and war criminals.

4. The training of the pastorate

What efforts are being made by the churches to help the pastorate give leadership in this field? (for example, through post-ordination classes, or in courses in theological schools?)

Almost all the theological Seminaries have a special course on sociology and pastoral theology to prepare the pastorate along this field.

The Rural Research Institute is giving special training for rural workers, and the seminar sponsored by the United Church is proving very helpful.

Refresher courses for the ministers in Summer Conferences provided a good opportunity for advanced study to learn to meet with the new changing social situation.





## 5. Unofficial or independent social action groups

How important is their contribution to the development of a Christian social concern? Describe any changes which have occurred in the structure and the function of such groups in recent years and evaluate their methods and their influence both within and outside the church. (Include a list of such groups with a brief statement about their special characteristics.)

- (a) The activities of the W.C.T.U:  
The Social Welfare work Association;  
The Lepers Rescue Association;  
The Temperance League;  
The Council for Helping the Cripples and Invalid;  
The Light House for the Blind; and  
the Reformatory Schools, are all rendering very important contribution to the Christian social cause.
- (b) All these social action groups are gradually developing in recent years at this post-war period, and they are exerting good Christian influences in general.

## 6. Other efforts for Christian social action

(Give information on the following where it seems especially significant.)

- (a) theological schools - what soecial influence do they exert in this field?
- (b) institutes and centres for the training of lay workers
- (c) Christian publications, especially dealing with social questions
  - (a) Professor Samuel Franklin of the Tokyo Theological College is conducting a Systematic Reform work in a rural district of Chiba prefecture, and Dr. John B. Cobb of the Kansai Christian College is also carring on the work in a Rural Social center.
  - (b) Lay workers are getting training in several Rural Social Centers, like the following.
    - Iimorino Rural Center (Hyogo Pref.)
    - Rifu Rural Center (To-hoku)
    - Kural Kesharch Institute (Tokyo)
    - Rural Gospel Schools (To be convened in different district centers)
  - (c) There are 47 Christian books and pamphlets dealing with social questions published at this post-war period written by Christian authors. The total number of printed pages amounts to 6,053. These works are mainly on the acute social problems dealt on the Christian standpoint, and include many pamphlets relative to Communism.

## Economic Life.

Christian view on the Human Rights laid the foundation for the inner life of the nation which exerted a strong influence in drafting the new constitution. The social implication of Christian religion is helping the thinking of the general public, giving new life to several kinds of institutions or facilities, e.g. it helped the reform of the inner life of the prison, and the reform of the farmers industrial workers life; by revising the legislation governing these lives.





## 1. Attitudes on specific economic problems

In your country, do Christians as a group hold any distinctive viewpoints on capitalism, communism, the welfare state, socialism, etc. as economic systems? What criticisms do they make of these systems or of other economic systems? What ideas control their thinking about the goals of economic life?

- (a) President Morito of the Hiroshima University uphold the principle of the "Welfare State" while Dr. T. Kagawa holds the idea of "World government" and they are holding strong leadership in the line of politico-social reform.
- (b) There are certain fundamentalist group among the missionaries coming at this post-war period, who are against the idea of social reform, but majority of our church groups are taking the attitude of gradual reform of society in political and economic measures.
- (c) Christians in general cling to the fundamental basis of the Gospel, and any ideology contrary to it is rejected by them whatever be the system.  
Therefore Christians do not advocate neither Capitalism nor Communism as such but they are to be tested in the light of the Gospel principles.

Is there a definable Christian opinion on contemporary economic problems such as: inflation, unemployment, concentration of economic power, poverty, maldistribution of income, industrial conflict, economic needs of refugees, problems of homeless, overpopulation, land reform or any of the major issues which confront people in your country? What is the practical effect of this opinion in bringing about remedies for such problems?

At this post-war period, the economic problems are keenly felt for building the secularity of social life, and Christians in general hold the view that those social economic descases mentioned above shall be solved in the most, it of happiness, security of life, and establishment of righteousness and justice in economic life and in personality.

Meanwhile, Christians would take the just and proper measures avoiding too sudden change which will threaten the social life of peace and security.

## 2. Christian attitudes on contemporary political issues

What are the most important political issues confronting your country and what is the direction of Christian thinking on them? Is there any attempt to express a specifically christian viewpoint in political affairs, i.e. through Christian political parties? Other means?

The most important political issue confronting us, is of course, the problem of re-establishment of our National life.

- (a) There is a very difficult and complicated problem of re-armament.

There is also a serious international problem with Japan in relation to the attitude of Soviet Union and the U.S.A.

Another acute issue is about the Communism.





- (b) Christians in general are concerned with the political issues. However, Japanese churches will not dare to identify with any political parties the church as such. The church herself should take the neutral position in regard to the political parties leaving it to the conscience of the individual Christians.

What is the tendency of Christian thinking about such particular issues as: importance of free elections? respect for civil right? decentralization of political power? corruption in political life? Do Christians feel that there is a particular Christian sanction for democracy as against some other system?

Christians are in favor of free election, and are confident on the respect for civil rights. Not only Christians but our people in general would rather favor two parties rather than one with over-whelming superior power. Ever since the independence, there is felt a strange trend in political affairs, e.g. the problem of re-armament influenced by the American political impetus. Christians are always grateful for the good will of the American Christians. Meantime, they are doubtful about the American policies if it is the most suitable policies to maintain and promote the peace of the world, and are driven into the position of critical attitude.

#### IV. Evaluation and conclusions regarding the issues and the problems which ought to be considered at the Evanston Assembly.

We request that as a conclusion to each report there be a brief statement summarizing the points which have emerged which should be given special attention in the preparation of this topic for the next Assembly. For example, in the light of the discussion of these problems what particular doctrinal problems are important? Our what particular economic or political problems do you feel should be considered by the whole church?

We Christians in Japan are much concerned about the following vital issues, and believe that they must be thoroughly studied at the next Assembly of the W.C.C.

- (a) To study about the Kingdom of God and the human life from the standpoint of Christian doctrines.
- (b) To study more thoroughly on every changing political and economic problem from the standpoint of Christian church.
- (c) To study and find the way of fundamental solution of the problems of overpopulation and emigration as the most vital issues with Japan after the war.
- (d) To study about the solution of economic problems regarding foreign trade and raw materials which seem to be the only solution of our national existence to sustain the nation and keep their security of life.





QUESTIONNAIRE OUTLINE  
FOR THE FACTUAL AND INTERPRETATIVE SURVEY OF THE ASSEMBLY TOPIC  
"THE CHRISTIAN IN HIS VOCATION"

1. The present attitude of the churches and groups within the churches to the questions of work and vocation.
  1. How far is it true to say that traditional Christian preaching and teaching has lost contact with the daily work of those men and women who work in a so-called secular profession or occupation? What are the reasons and what are the consequences?
    - (a) It may be just and right to judge that the traditional preaching and teaching has lost its contact with the daily work, as far as the secular profession or occupation is prove to alienate from the Christian principles by the complicated impetus from outside circumstances. But it may be said that the Christian truth itself will never lose its validity in whatever ages, while the method of approach or technique of delivery might be changed in order to reach the contemporary mode of life.
    - (b) In a special meeting of a company or a firm, the preaching will directly find a point of contact relative to the occupation. However it is difficult to find contact in general terms. In the training of the group leaders in the churches it might be possible, especially in a rural church than in the city churches.
2. How do the existing lay organisation's (men's work, women's work, Y.M.C.A., Y.W.C.A., denominational, interdenominational and independent groups) conceive of their task with regard to the daily work of their members in occupations and professions?

It is generally held that Y.M.C.A. and Y.W.C.A. are more active in dealing the problem of faith and vocation than the churches because the latter is more concerned with propagation of the Gospel, while the former agencies have much more phases of contact with various occupations in their life leadership training.
3. What are the views of ordinary church members concerning the bearing of their faith on the job they do five or six days a week, and how do these views work out in practice? Give concrete examples.
  - (a) In the early period of the Protestant church history in Japan, at the Meiji Era, Christian business men tried to carry on their business based upon the Christian principles, e.g. the Lion Tooth Powder Company founded by Mr. Kobayashi, or Omi Brotherhood, Hakuyosha Laundry, Gunze Silk Factory, Sakata Ink Firm or Jujiya Musical Instrument Company. Their fundamental governing principle is the service for the glory of God, trying to make central of the life and work.
  - (b) However, in recent generations the emphasis has greatly changed by the influence of the change in the social and economic life, and majority even of the Christians are compelled to think of the occupation as a means of living.



Thus the Christian young people in the city churches at present are suffering from contradiction while working in the capitalistic system, while the youth in the rural district still hold the spirit of service with the sense of mission. There is most difficult problem for the young Christian workers in the munition factories in these days.

4. How far is it true to say that churches, laymen and theologians today are beginning to recognize the gulf between the church and modern occupational life? What are the basic considerations guiding those who try to bridge this gulf?
  - (a) The majority of our church members being intellectuals generally are conscious of the gulf between the church and the contemporary occupational life.
  - (b) The attempts to bridge this gulf are being tried by our leaders. The guiding principles for the efforts are the reform of the social structure by peaceful means and humanization of the industrial system, and also enlisting the personal cooperative elements in the agricultural work, emphasizing the error of mechanical treatment of the workers.
  - (c) It is generally held that the gulf between the results of the study on social science and the social activities of the churches must be adjusted by the church leaders on Christian standpoint.
5. What has been the experience of individuals, groups, lay centres and churches trying to bring about a concrete confrontation between the daily work of laymen and the Christian message, and how can this experience be evaluated?
  - (a) There are several agencies trying to adjust the gap between the daily work and Christian message, in group study of the laymen of the same occupation. These experiences are highly appreciated by lay leaders connected with the Y.M.C.A. and Y.W.C.A.
  - (b) In the United Church, the evangelistic plan to reach the people of different occupation in different approach is in progress, and the laity are invited in group of their same profession e.g. school teachers, doctors, salary men, and office clerks, etc.
  - (c) Such approach to the laity is considered most effective and although it is not yet in full swing, there is a growing tendency to carry out the program in that way.





11. Towards a Christian doctrine of work and occupation.

1. What is the traditional teaching, if any, of the churches in your country on the subject of work and occupation?
  - (a) In our churches it has been always emphasized that the work for a man is the divine instituted occupation as that Christians must work through it to the glory of God. To serve God and man with the sense of mission or ministry has been the traditional teaching of our churches.
  - (b) Thus the word "service" has been used in our churches adding serve Christian meaning to the Japanese connotation.
2. Are there new factors in modern forms of work and occupation which necessarily challenge the traditional answers? Are there elements in biblical teaching and in the doctrine of the church which have been forgotten or neglected, with the result that adequate Christian teaching on work and occupation has been rendered impossible?
  - (a) There is tendency that, in recent years, especially at this post-war period, work and occupation to be interpreted as the means for pursuit of profit. It must be the strong influence of the secular industrial economic life. The struggle for life existence made it very difficult to choose the suitable work and occupation. Such new social and economic situation makes it hard to teach the adequate Christian meaning at present.
  - (b) In Japan the word "stewardship" has not been much used, that the sense of duty and responsibility toward Church and God is not fully fostered. Again the training of love in the work has not been fully understood.
3. In particular, is the Reformers' doctrine of vocation a) deficient in itself on grounds of principle, b) corrupted by misunderstanding and misuse, c) inadequate for working conditions at the present time?
  - (a) We don't think so.
  - (b) Yes, so in some sense.
  - (c) Difference of the working social conditions makes it inadequate at present.
4. Where, how and with what results have these questions been studied in your country, by individuals or groups? Please list these groups. Has any material been produced on this subject, and can you give titles and main content of books, articles, reports and the like?





(a) The social commission of the United Church and that of the N.C.C. are always trying to study the social problems. The United Church instituted seminar on social problems in the different district centers.

(b) Materials on social subject:

Pamphlet series on current problems published by the Christian Literature Society.

Several books and pamphlets dealing with Communism.

Several books on social message of Christian religion.

Several books on rebuilding of Japan and Christianity.

(c) Books:

T. Kaneko, History of Christian Social Thoughts.

T. Kagawa, Social Revolution and Spiritual Reformation.

S. Nambara, The State and Religion.

5. How far have you made use of material issued by the W.C.C. on this subject (especially of the booklet by Dr. Oldham on "Work in Modern Society" and of the pamphlets and papers edited by the Study Department on the Meaning of Work? What are your comments on these and similar publications?

Hitherto in response to the Ecumenical Institute or the Study Department of the W.C.C., we have managed to prepare reports; and in each occasion we held a special group conference to discuss about the problems concerned. Naturally the members participated used the pamphlets and papers edited by the Study Dept. Some of the materials were translated into Japanese and appeared on the Bulletin of the N.C.C. Once or twice the articles were used on the English column of the Bulletin. However we are always handicapped with the efforts of translation to make wider use of those materials.

III. Christian insights into the structure, the function and the ethos of individual occupations and walks of life.

1. What are the typical moral conflicts for men and women seeking to live out their Christian faith in this particular occupation? Can these conflicts be solved individually from case to case? (give concrete examples.) Or would the entire structure of that occupation and its place in society need to be altered?

(a) Those who have to work in a particular occupation which is not likely to help uphold the public good or rather works to secularize the community, will always feel moral conflict in Christian heart. Those who are working for capitalist whose purpose is will feel contradiction within their hearts.

(b) It would suggest that the entire structure of that enterprise should be reorganized on the basis of cooperations.



2. Is there a biblical basis on which a Christian conception of this occupation can be built? Are there other sources which allow for a Christian judgment on the meaning of this occupation? Please expound briefly.
  - (a) In the biblical teaching, e.g. in the parable of the "talents", the privilege and responsibility (Mtt25) will be interpreted.
  - (b) There are some traditional moral standard prevailed among the craftsmen from older times, which reveals the similar attitude even to the Christian fellowship, which is highly commended among the workers even today. This traditional virtues should be fostered and vitalized by Christian spirit.
3. How far does the actual structure of this occupation correspond to to the purpose of God as we know it? What should be changed if this occupation is to fulfil more truly the function in human society for which God has meant it?
  - (a) Christians in early period in Japan have chosen their occupation as to correspond to the purpose of God so that they have given up the brothel-trade, liquor traffic, etc. which was considered no good for public good.
  - (b) Secularization of the society at present day Japan is the striking facts which is likely to lower the moral standard of the nation. Something ought to be done to uplift the moral standard of the nation by social reform movement.
4. Are there any occupations or jobs necessary in modern society in which a Christian should not engage? and for what reasons?

Any occupations or jobs detrimental to the public good in modern Society should be avoid by any Christians, if possible. It will repudiate the Christianity they profess, and it is a dangerous temptation for them to loose their faith in the long run.

#### IV. Consequences for the conception of the Church for the life of the congregation.

The conception of the Church, a place of worship and fellowship properly defined and upheld, will enrich the life of the congregation, and make it a real organ to function as to fullfil the purpose of God.

1. What does the fact that most church members are at the same time engaged in some secular occupation imply for the relationship of church and world?





The church militant should not be a secluded special community alienated from the world. Christians ought to live among the unbelievers and carry the Gospel to every branch of the community life. Christians must be conscious that he is sent by God to exert his influence among the sinful secular world, so that some secular occupation will give some occasion to glorify God.

2. What does the fact that most members of a parish are thus engaged mean for
- a) the preaching and teaching of the minister;
  - b) the community life of the congregations;
  - c) the ministry of lay men and women in the organized life of the congregation; and
  - d) the witness of lay men and women in the world?

The fact that Christian laity are engaging in some occupation in that community will mean

- (a) to serve to enrich the life and carry forward the message of the preaching and teaching of the minister;
- (b) to help to uplift the standard of the community life;
- (c) to foster the closer Christian fellowship of the organized church;
- (d) To give life to the laity to bear witness in the world.

3. How far is the organization of occupational groupings desirable and feasible
- a) on the parish level;
  - b) on a broader church level; and
  - c) on an inter-denominational or supra-national level?
- What is the relation of those groups to the Christian Community?

- (a) Occupational groupings on a parish level will greatly strengthen the church life.
- (b) Organized Laymen's Association on a denominational level will broaden the mutual life and experience of the laity in their contact.
- (c) Inter-church or national organization of the laity will give chance to express their oneness and solidarity of Christians of the whole country. In Japan we had the experience holding a mass meeting on nation-wide Christians in several occasions.





## QUESTIONNAIRE OUTLINE

### for the Factual and Interpretative Survey of the Assembly Topic "Evangelism"

1. A general review of the evangelistic situation each area (since World War II and especially since (1948) to serve as background for the following more detailed points.
1. How would you define the present evangelistic situation in your area, in comparison e.g. with the immediate pre-World War II period? What are the most characteristic developments and what do they imply for the strategy and methods of evangelism?

At the close of the war, Japanese nation in general lost its spiritual foundation, and they readily accepted anything American with democratic ideals. Many American missionaries came in and found good response to their Christian message. However, recently the sense of independence induced the reactionary spirit, and even the political tendency to favor the return of the sovereign power to the emperor is to be seen, so that Anti-Americanism is gradually rising to give a good chance for the communists. Those who had been confusing everything American with Christianity, now have come to alienate themselves from Christian religion. Under such situation, many new pseud-religions arose to the scene.

Meanwhile, those who first much interested in the activities of the young missionaries gradually came to feel disappointed on the shallowness of their thought life which proved to be detriment to the Christian religion.

It is true that the church members increased at this post-war period. They are mainly the intelligentsia rather small number among the organized laborers class, and somewhat increased among the farmers. Rural evangelism seems hopeful, as they were not suffering much in food stuff even during the war, and meantime the members of the city churches moved over to the districts in war time to avoid the bombing disasters.

Again the rural districts have been emancipated from their old traditional conservative customs.

Now method of evangelism with community center has been adopted as the most strategic policy for the rural evangelism. As to the statistical number of Christians, Japanese Protestant churches hitherto have been too strict, and a considerable number of excommunications reduced the number of Protestant Christians, which should be reconsidered by our churches.



Japanese Christianity has much influence among the general public compared to its number of Christians as the majority belong to the intelligent class. Those leaders who have great personal influence on every branch of the thought life of the nation are either church members or those who are considered as Christians. Meanwhile, it is considered a defect of Japanese Christianity that it does not reach to the mass of people, especially to the laborers class.

2. Which (single or combined) factors in the life of the churches have been most influential in forcing them to rethink their missionary obligation?

The Church people begun to feel anew the missionary responsibility by the stimulus involved in the following items.

1. In order to rebuild this defeated nation on the democratic basis, the Christian churches must be responsible more than any other organizations.
2. The rapid increase of the criminals after the close of the war.
3. The seven million organized labor movement lacks on the fundamental spirit of love.
4. The influence of the ecumenical movement and the consciousness of the World Council of Churches newly aroused the interest for missionary work.
5. The keen interest for Bible Study led the church members to spread the Gospel.
6. Social awakening of the church members helped to promote several special evangelism, such as Evangelism for the blind with Braille Bible, Deaf and dumb, prison and hospital.

3. Are there any new centres of evangelistic activity inside or outside organized church life? ("Sects"!)

There are several centres or agencies developed in the Christian community especially on the special lines of evangelism, such as:

- (a) The Council of Evangelism for the Blind.
- (b) Bible Study groups in the different companies and factories.
- (c) Special Bible Study groups outside of the churches under the leadership of missionaries.
- (d) Vocational Evangelistic activities by the laity.
- (e) Evangelistic activities by the non-church groups.
- (f) Work-shop Bible Reading under the sponsorship of the Y.M.C.A. and Y.W.C.A.
- (g) Evangelism through the cooperative to the mines and fishing villages.
- (h) The Council of Hospital Evangelism.
- (i) The Society for Prison Evangelism.
- (j) Audio-Visual aid evangelism under the N.C.C.
- (k) Volunteer Evangelistic Activities by the Army Chaplains.
- (l) Evangelistic works by Dr. Nagawa's "Friend of Jesus" movement.





II. A description of major trends of thought among some of the important unchurched groups with regard to the Gospel and the Christian Church.

There are what is called the non-church groups among the followers of late Uchimura developing into a kind of denomination without any clerical order.

1. What in your situation are the sections of society which live predominantly in separation from the Church? Are there specific historical reasons for this estrangement and in how far have these conditions changed?

There is a special class of people historically alienated themselves from ordinary people just as an outcast. They are the descendants of some groups of immigrants who are living in group in the town or villages. They behave themselves as ostracized class from outside community, and will never dream of approaching to the Christian church.

2. Could you quote some of the more characteristic verdicts on the Church recently expressed in statements, literature, etc? Are these judgements merely stereotyped reactions, passed on from previous generations, or do they disclose aspects of current church life (as e.g. bourgeois character, etc?

- (a) Recently the Commission on Social Problems of the United Church of Japan issued a statement on the Problem of Re-armament which was subject to various criticisms pro and con.
- (b) One of the pastors of the United Church uphold the view that the church should take the attitude of communism as for her economic system, which also aroused a great confusion among the youth.
- (c) In recent years, especially at this period since the independence, there are certain criticisms that the churches are connected with the American Imperialism or capitalism. Of course the communists are taking advantage of this opportunity to utilize this tendency.

3. Workers: Is the old militant hostility against the Church of so many workers groups still very much alive? In how far is this attitude buttressed by a proletarian anti-Church ideology? Would you consider that some of the "Sect" find a greater response among workers than the "Churches" how would you explain this fact? What proportion of the ministry comes from the workers-classes?

- (a) In Japan hitherto the church had no any contact with the labor union, and had no any experience of the strife between the two. Even at present the Union as a whole is quite indifferent to the church, altho' there are some leaders of the Union who have much interest in the church.



- (b) It is true that the church is taken by the laborers as on the side of the capitalist, but there is no any remarkable tendency that they feel hostility toward the church.
- (c) There is no special sect which find a greater response among the workers than the "churches".
- (d) The young people in the rural area are innocent and receptive to the Gospel message, and they make a good personal resource for the ministry, especially the second and third son of the farmers who has no inherited land is likely to leave the village, and prepare for the ministry.

4. Intellectuals: Is it possible to consider "Intellectuals" as one group so far as their attitude vis-a-vis the Church is concerned? Is there support for the often-repeated contention that, on the whole, "the intellectuals are again becoming attentive to the Christian message though they continue to shun the historical incarnation of this message in contemporary Church life"? Are there some specific professions for which this is true? Could you give one or two typical examples (e.g. literature) illustrating the intellectual's attitude towards the Gospel and the Church?

- (a) In our churches, we cannot consider "Intellectuals" as one group.
- (b) There are so many "intellectuals" who dare not to join the organized church, but have the desire to know about Christianity with deep concern.
- (c) Among the different professions, the following class of people usually are responsible and concerned with the Christian message;

Business man; Educationist; Physician;  
(Natural) Scientist; Artist; Musician;

- (d) There are several literatures expressing the attitude of the intellectuals such as Dr. G. Tanabe's book concerning Christian Religion, and those books published by the non-church group scholars.

We find many books published at this post-war period with the Title taken from the Biblical words. Biblical words or passages are much used in our contemporary literature. This may be the result of the influence of the Scriptures widely distributed among our people since the close of the war.

III. A critical analysis of the adequacy of "old" forms of evangelism among these groups, together with an indication of the characteristic features of new evangelistic experiments.

- 1. The view is widely held that most of our current forms of evangelism are obsolete because they were based on presuppositions which prevail no longer as e.g. the existence of a "Christian" order in society ("Christendom"). In how far is this correct? Is it, for instance, true that "the day of the mission campaign and the mass meeting is coming to an end," and why (not)?





Have these methods ever been effective in reaching the two groups with which we are here particularly concerned?

Old from of evangelism in Japan with preaching of the Gospel by a competent leader still hold its adequacy. It is because the Japanese community has no any Christian tradition, but filled with heathern atmosphere. It may be almost similar to the present situation in what is called the "Christendom" where there is no real Christian social order. It may be too much to say the day of old method of mass meeting has now passed. It depends on the personnel of the leaders, the method and the nature of the district.

2. Are there any significant new experiments in evangelism among workers intellectuals, and along what lines? Could we have two or three realistic pictures of what are considered to be "successful" evangelistic projects?

There are some significant experiments in evangelism, such as "Tent" or "musical" evangelism for both the mass of workers and intellectuals, which proved to be successful campaign. We had such new experience with the Lacour musical evangelistic crusade during 1950, and there are good response to the message of those special evangelist like Dr. T. Kagawa or Rev. H. Inatomi of Lutheran Church, and Rev. S. Hirayama of the United Church. The following new experiments proved successfull in recent years.

- (a) Farmers Gospel School.
- (b) Elementary course for the seekers.
- (c) Pure scriptural lectureship for the intellectuals.
- (d) Caravan sponsored by the Youth Commission of the N.C.C.
- (e) Bible Study course for the factory workers.
- (f) Noon service conducted in a down town Church.

IV. Opportunities and obstacles in the present pattern of Church Life for and to an effective evangelistic outreach into new areas.

1. "Ultimately the evidence for the credibility of the Gospel in the eyes of the world will rest upon the evidence of a quality of Life manifested in the Church which the world cannot and elsewhere." Could you share with Churches in other lands some of the recent experiences made in your area in which a recovery of Christian fellowship has been a by-product of a new devotion to a common evangelistic course.

- (a) The final standpoint on evangelism is in the difference of mode of life between the church and the world.
- (b) The Christian fellowship newly created or promoted among the members of different churches remarkably expressed when the Lacour musical evangelistic campaign was carried throughout the country.
- (c) The Layman's Association sponsoring the Open-door Christmas exercise proved to be a successful project.
- (d) All Japan Layman's convention held several times since 1946 as a great success.
- (e) The economic savings Club organized within some churches is considered as a promoter of closer fellowship.



2. Are there any significant developments in the field of theology which have compelled the churches to re-think the ministry of evangelism as a charge upon the whole Church? Has adequate provision been made for the study of evangelism and its "technique" in the curriculum of pastoral training?
  - (a) There is no significant influence of the theological impetus compelled the church to re-think the ministry of evangelism. However at this post-war period the social implications of the Gospel are being emphasized and stimulated the evangelism for the workers. There may be seen some trend that the social concern have been pressed that the interest for individual salvation decreased.
  - (b) Pastoral theology is not considered most important generally by the theological students, and is thought as the most difficult lesson in the seminary to tackle with. Recently the seminaries are trying to put emphasis on the pastoral training as required by the churches.
3. What has been undertaken to activate the hitherto unused (or insufficiently used) resources available to the Church's hand for the work of evangelism? (as e.g. the mobilisation and training of laymen; successful attempts. to gear the local church into corporate evangelism etc.)
  - (a) The United Church sponsored the "Laymen's school" and Bible Study school in every local conference.
  - (b) In several local cities, churches of different communions joined hands for cooperative evangelism which usually was evaluated as successful. By some outstanding preachers from abroad, e.g. Dr. E. Stanley Jones, and Rev. Lawrence Lacour, the local conference of the churches held very successful meetings in close fellowship and cooperation.
  - (c) The United Church in merger of over thirty denominations, is assimilating the historical characteristics of the former tradition, to enrich the life of the church, and the exchange of the pulpit and cooperative evangelistic movement are carried on between the constituent churches.
4. What obstacle would you identify in their present pattern-of-life which prevent the churches from becoming truly "open" and evangelistic communities? Is there any correlation between "belonging to a particular denomination and belonging to a particular social class or group, and what effective attempts have been undertaken to break out of social imprisonment of the churches?
  - (a) Theologically the difference of interpretation of the doctrines makes it very difficult for full cooperation in evangelism, and especially so between the churches which reject the inter communion.  
In Japan, the smoking and drinking are the problem standing on the way of fellowship and cooperation as some church are divided on their opinions.





(b) There is no such specially connected denomination for a particular social class or group in Japan. The churches are always endeavoring to reach out to the community, as our churches are on the position descended from heaven in the midst of a heathen surroundings.

5. Are there any signs of an emerging pattern of Church life, and what is its relevance for the discharge of the evangelistic task? Are experiments, e.g. in Christian Community life on a non-territorial (but occupational) basis, etc., being carried out?

(a) In certain areas only vesper services are held, as it is impossible to get together in the morning, on account of the actual occupational situation. In rural villages, regular Sunday service are impossible in some season while the farmers are very busy, and special consideration is paid for the time of worship.

(b) In the city of Kyoto, a group of Christian doctors are carrying on the work of dispensary which serves as a Christian center for occupational evangelism. In some other cities, dormitory for the students is conducted by a group of Christians on evangelistic purpose.

6. In several of its activities and self-expressions the Church considers itself more or less as an end in itself. Are there any challenging developments to report of successful attempts to give all aspects of Church life a dynamic missionary orientation e.g. liturgy Christian education, Youth work, etc.?

All the churches in Japan are concentrating their efforts on evangelism, and very much more so with the small churches.

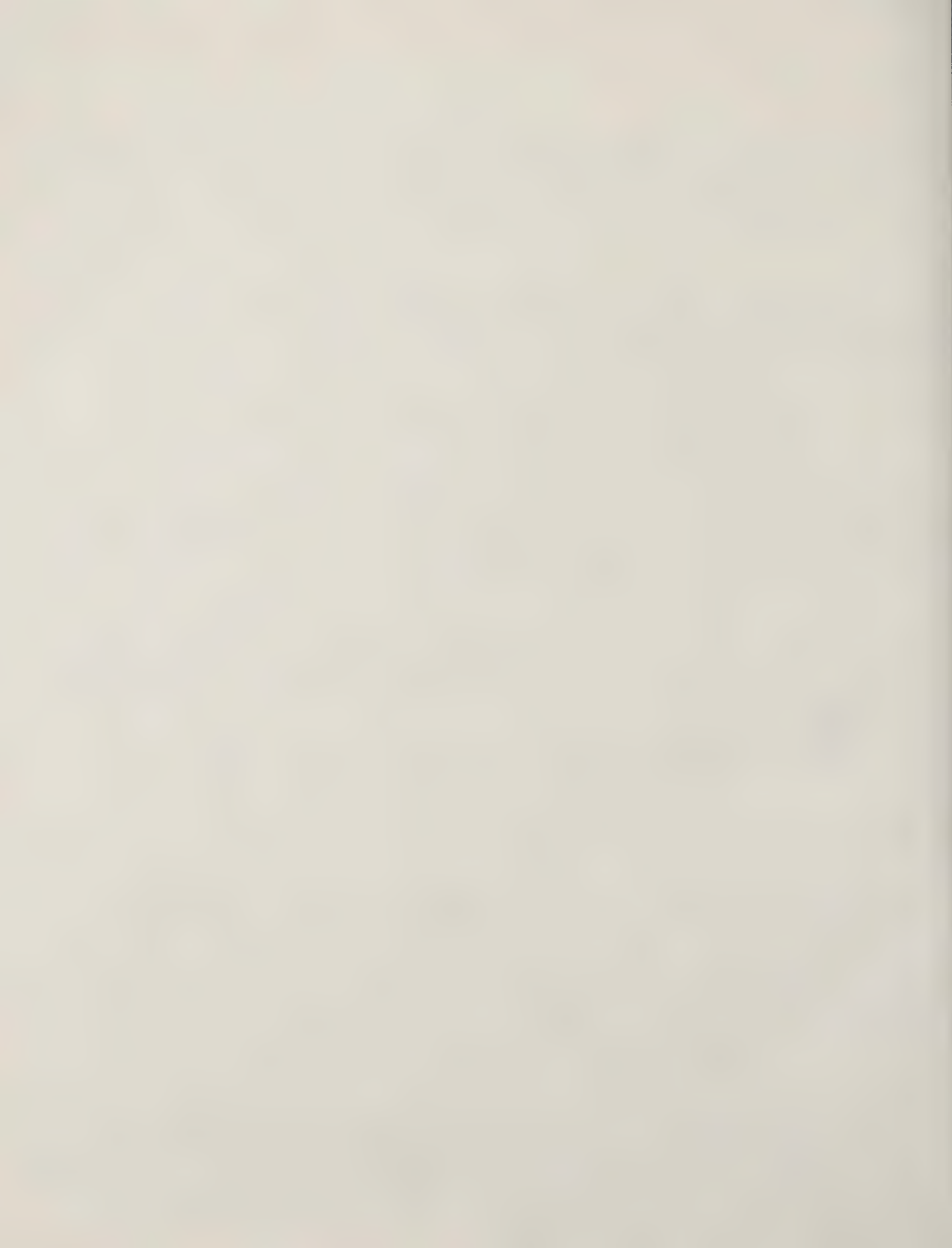
V. A realistic summary account of evangelistic achievements and failures in the post-war period.

It is hoped that under this heading the evangelistic achievements and failures will be soberly and realistically summed up, indicating priority needs for a further deployment of the evangelistic potential of the church;

The main problem areas to which the "Evangelism" Section of the Second subjects on which ecumenical study and action should be focussed in the years ahead.

Note. - Please include in your surveys a select bibliography of publications in the above-indicated fields.

(a) At this post-war period, as the general social order gradually becoming settled down, the rural evangelism developed to its proper stage, and the rural centers all over the country began to take up their program of activities. Evangelism on a special field, such as Hospital, prison, and for the Blind took definite shape of organization to promote those specific evangelism.



- (b) The destruction of the church buildings during the war, became a great hindrance to the work of the church after the war, and those churches missed the great opportunity for evangelism. Altho' those churches were rebuilt by the cheap frail building newly introduced seem wholly inadequate to carry on the program of the church. That the church members were obliged to leave their own homes to avoid the danger during the war, greatly affected the strength of the city churches.
- (c) On the Section of Evangelism of the Second Assembly Special Attention should be paid to the evangelism of the children, youth, workers and farmers.

Note.- There is a Report of the Fundamental policies of Evangelism in Japan which was prepared by a Special Commission after their study for two years. It covers whole field of evangelistic problems in Japan. However, we are sorry this is not available in English.





REPORT OF THE JAPANESE STUDY GROUP ON THE  
"RESPONSIBLE SOCIETY IN THE WORLD PERSPECTIVE"

1. Changing Social Situation and Church of Japan.

- (a) Church's primary task is the preaching of the Gospel, to save the world, and for some years there have been an idea among our church leaders, that the church should not spend much time and energy with such social problems of secondary importance. This trend of thought have been brought in as the influence of the continental theology.
- (b) However, the tide greatly changed since the close of the war. The Asiatic nations severely suffering from economic tension since the war, naturally problems of international peace, of economic problems and of political and social policies, inevitably induced the social awakening of the church leaders.
- (c) The problem of capital and labor becoming so acute by the impetus of economic tension, calls for the social awakening of the pastors, and the church cannot stay away from the actual social unrest and confusion.
- (d) Again when the communists are so actively working even among the church members, church leaders, clerical as well as laity have to confront their strong challenge. So the church leaders are now obliged to bear responsibility to the social problems from the standpoint of the Gospel.
- (e) The economic suffering naturally brought in the moral degradation, and Christians are called for social activities. The Japan W.C.T.U. by support of the N.C.C. are leading the social movement of various features, such as:

- Relief of the street girls
- Abolition of the licenced quarters
- Legislative control of the prostitutes
- Moral and material support of the war-widows

2. Christian Influence on Social & Political Affairs.

- (a) The church realising the fact that in its evangelistic work she cannot overlook the actual situation of the society at large, came to clarify the social implication of the Gospel, which led the church to stand in the midst of the actual social life. Meantime the Christian influence begun to be felt among the general public.
- (b) In the local community people began to enquire the opinion of the church with regard to their social problems. This tendency expressly show the triumph of the Gospel. The sincerity, trust-worthy, justice of Christian virtues are now recognized by the general public.
- (c) Influence of the Christian leaders on political and social affairs are now being increasingly felt. That may be seen in the fact that in the general election for the Diet members this year, just twenty Protestant Christian leaders were elected. Japanese Protestants numbering only 400 thousand against total population of 84 millions, have just twenty Protestant members against total member of the Diet 400. Thus while number of Christians is 1 in 210 persons, in the Diet there is 1 in 20 persons. Which fact shows the influence of the Christian leaders. Christians are appointed for responsible position in the public social life throughout the country, e.g. members of the family court; committee to protect ex-convicts; committee on people's welfare, commission on education, etc.



3. Vital Problems challenging to the Christian leaders.

- (a) When the communists are expressly plotting to use the measures of violence for social revolution, Christians cannot stay aloof from their actions.
- (b) When the problem of capital and labor so acutely felt, Christians cannot be indifferent to the labor union. We have to deal with the industrial relations from the standpoint of the love of Christ.
- (c) We should endeavor to clear away the social evil. Meanwhile, we should make it plain that to recognize the social evil, one must realize one's own individual sin which is the root of all social evils.





## REPORT ON THE JAPANESE STUDY GROUP ON THE RACE PROBLEMS

- (1) How can the message of the Gospel be presented so as to affect the deep springs of race prejudice?
- (a) The message of the Gospel rightly interpreted should uphold the basic principles of race equality, and so the message will be given in whatever circumstances that any kinds of discrimination between the nations and classes to be avoided. The world will remember that Japanese proposition for racial equality at the Versailles Peace Conference at the close of the First World War, which was flatly refused by the World Posers, and so the world is still troubled with this deeply rooted evils of racial prejudice. Racial superiority complex and selfish nationalism are twine brothers to bring in the strife and confusion and suffering, atlast leading up to a war, disturbing the amity and peace among the nations. Japanese Christians are anxious to see the Christian churches all over the world should stress in united voice the racial equality as the central message of the Gospel relative to the peace of the world.
  - (b) The racial equality should be expressed in the practice of the communion service in Christian Community. The Christians will bear witness of the oneness in the Lord when all the members come together around the holy table to partake of the holy bread and wine. The World-wide Communion Sunday which is now increasingly observed in the churches of the world will serve as an occasion to bring new consciousness of the brotherhood of men.
- (2) How should the christian Church deal with race within its own membership? What import should the Churches attach to questions affecting racial and ethnic homogeneity within the Churches? How can the Church - in the congregation, in the nation, and in the world - so exemplify Christian conviction concerning race as to contribute toward the alleviation of injustice?
- (a) In Japan, there is a special segregated class called as "New Commoners" who usually alienate themselves from other ordinary people, living in some secluded quarter. There are about two million of them scattered all over the country. These people and the Communists stand on the way of public peace and security, and both classed will occupy more than half of all the criminals in Japan.
  - (b) The Churches should take the policy to lead some of their youth and educate them for the ministry, and send them back to that community to preach the Gospel of human brotherhood.
  - (c) Most efficient plan to reach them is said to have a deaconess living among them to look after their health condition as the councillor and meantime to convey the Gospel message.
  - (d) There are Ainu tribe, the previous inhabitants, living in the northern island. Their population is now only 12,000 diminishing by ages. The late Dr. John Bachielor, an Anglican missionary, devoted his life and considerable number of them are now leading Christian life.



(e) There is another problem in Japan with the resident Koreans. They were formerly Japanese subjects, but now they live in the Japanese islands as the immigrants. As majority of them are connected with the Northern Communist Korea, they are threatening Japanese Society as the trouble makers. There are Korean Christian churches organized in Tokyo, Kyoto, Osaka and in some other centers which are working hard to reach the resident Koreans. The National Christian Councils of both countries are conferring to cooperate in their common tasks. However, the problems with this resident Koreans will not be fully solved until some legal treaty be established between our two countries.

- (3) How may the Christian community utilize and cooperate with government and other secular agencies in the alleviation of racial injustice?
- (a) There is a vital problem of Eurasian children arising now-a-days after the occupation. Our churches are consulting with the government welfare ministry, to find the ways and means for the welfare of these children.
- (b) Our church leaders were very happy to be informed about the amendment of the Immigration Law of the U.S.A. largely eliminated the discriminatory treatment of our people. We shall establish more close cooperation with the commission of the churches on International Affairs and through it to get in touch with the United Nations in order to work together for the Promotion of Human Rights.





REPORT OF THE STUDY GROUP OF LEADERS ON  
" CHRISTIAN IN HIS VOCATION"

1. Christian and Vocation.

- (a) In our Japanese churches at the pioneer period the sense of calling was strongly stressed that they stayed away from daily business on Sundays, and some gave up their occupation as sinful business, but now-a-days the attitude gradually changed, and it is thought that we cannot be so strict to live in the actual social condition with the present economic system.
- (b) Comparatively small number of laymen will consider the occupation as his God-given vocation, but majority of them do not go beyond the idea that his occupation as a means for living or support of his family.
- (c) It may be very difficult for the organized laborers to keep the consciousness of "vocation" under the present social, economic system. However, Christians would find the way of solution when they take the interpretation as the service for the purpose of production for the general public.

2. Church's task with regard to the Christian's Vocation.

- (a) Christian churches should teach the real meaning of vocation as in the sense of "stewardship", especially those churches located in a big business centers need to lead the members to relate the Christian faith with their daily business life.
- (b) There is urgent need for the churches to strive to Christianize the industry, as there are many young peoples suffering from the contradiction of their faith against the practical business life under the capitalistic system.
- (c) Christian laymen should be taught on the truth that "all men should live for the glory of God" but it is not so simple to think of the actual social living at present. Idealism and realism are always contradictory, yet we cannot live apart from realism. We should take the best possible attitude by all means from the realistic standpoint.

3. Christian Layman's Witness

- (a) Social welfare work in Japan was introduced by Christian leaders as the government did not take any initiative along that line for some period. Even in these days when the government is taking the policies for social welfare state. Christians are taking leading part in the welfare work as the administrator or the social worker.
- (b) Leading Christian business men tried to put into practice the policy of Christianizing the industry in their own factories or firms. There are several firms still hold on the traditional Christian way of industry. They are bearing witness that business administration can be based on the Christian ethics.
- (c) Laymen's evangelistic work contributed much in former days, for they took the Christian witness as their primary vocation and their occupation for living as only secondary importance. Now most of the laity seem to feel that they are too busy to bear witness. Meanwhile, there have been some ministers who took the attitude that preaching or evangelism is the task of the ordained ministers and not of the laity.



REPORT OF THE STUDY GROUP OF LEADERS IN  
THE WESTERN JAPAN ON "EVANGELISM"

1. Why the number of Christians in Japan do not increase as in the other mission fields? Is it not that the Church in Japan is too strict in discipline and the door is closed too narrow, while the gate of Heaven should be wide open.
  - (a) It is true that the preaching of our Churches is not generally popular easy to understand, as most of our preachers preach the sermon in theological terms. This is because the majority of the congregation are intellectuals, and they demand such doctrinal theological sermon. However, this will not appeal to the general public, so that the congregation naturally are confined to the educated people. This is certainly a matter must be reconsidered in our churches.
  - (b) The vocabularies of the Christian Church seem rather difficult for the general public, and the Japanese version of the Bible is rather hard in the wordings than the English Bible. Now our Bible Society is preparing to publish the Bible in a more plain words, and a special edition in vernacular.
  - (c) The Churches themselves do not make the door narrow gate, but, the general public will feel in that way as the moral standard and spiritual atmosphere are considered by them as too high and not practicable in the present secular social living.
  - (d) Another reason that the public want not identify their life with the Church is because the materialistic educational system brought its fruits so that our intellectuals prone to take any religious thinking as a mere superstition.
  - (e) From another angle, we must admit that our people have already some sort of the view of life and religious insight inherited from the spiritual culture historically nurtured and deeply inbedded in the hearts by the ethnic religions, like the Buddhism and Shintoism.  
This makes it very difficult to be led to the conversion.
  - (f) Meanwhile, the moral standard which is held by the general public thus fostered by the pagan religions is certainly different from the Christian ethics. In Japan, it is generally held that Christians observe strict temperance and abhor the smoking and drinking. This traditional fact maybe certainly taken as a narrow gate.
  - (g) Another great hindrance for conversion of an ordinary people in Japan is the deep impression and strong influence of the tradition firmly held in the hearts of our people even today that the Christianity is the foreign imported religion injurious to the national life that it was forbidden for several centuries up until the beginning of the Meiji Era, this traditional feeling is especially strongly held in rural villages, that it makes very difficult to the mass of people.





(h) There are many people who keep on their faith for sometime and then drop away from the church life, which will make out the fact to decrease the member of Christians. The reason may very by the individuals, mainly from the secular influence, moral spiritual and economic difficulties. This is an urgent problem which must be taken seriously by the Churches, and call for the attention of the pastors and lay leaders.

2. Why is it that while the people of Japan have so a great concern to Christian religion, the Church members do not increase?

- (a) To be converted and to affiliate oneself to the Church life, one cannot overlook the social and historical background. Japanese life is connected with the social and moral background fostered by the pagan religions, and it is entirely different from the background of Christian tradition in England and America. Japanese people have their traditional national characteristics of solidarity to move on in mass and as a whole rather than by individual judgment.
- (b) The intellectuals educated with materialistic science will be interested to know and appears as if to seek the truth, but they would not dare to identify themselves as the Church members.
- (c) Even those who have been once baptized, many will drop away, as the seeds sown on the sand or among the thorns, the soil being so barren and heathen.

3. The challenge from outside the Japanese Churches is confronting at present.

- (a) The problem of war and re-armament.
- (b) The challenge of communism.
- (c) The problem of Labor Union and Social problems.
- (d) The influence of the secularism.
- (e) The problem of capitalism and materialism.

4. Factors internal and external hindering the evangelistic development of the Japanese Churches.

(1) External factors

- (a) At this post-war period, almost all of the city churches ceased to hold the evening services, as it has become very difficult for the people to go out in the evening, since the cities and towns were destroyed, which deprived of the opportunity to reach the seekers and unbelievers.
- (b) Sunday school movement is greatly affected as the Sundays are now often used by the public schools or for public affairs, since the war, because the general social life has become so extremely busy.
- (c) The difficult economic situation made the ordinary man's life very busy that they can not take any vacation on Sundays from their own business. It is so in the rural villages. These would suggest that the churches should try to remove these hindrances, and strive to build up the social system to observe the sabbath.





(2) Internal factors

- (a) The United Church of Christ has been organized with thirty four denominations in 1941 after the careful study of the Commission over eighteen years. However, some of the churches have withdrew from the Union so that it is creating some unhappy atmosphere among the general public.
- (b) The Union, federation or coordination must be promoted in Japan as the division of the Protestant Churches is giving rather strange impression among the general public, especially giving way open for criticism from other ethnic religions. It is now gradually coming to be held that the plan and program of Federal Union, allowing large measures of freedom and antonomous administration.
- (c) The Episcopal Church of Japan has two strong current within its church life. The difficulties and struggles in the church life are taken as the great experimant for the future larger union of the world church.
- (d) The leading Christian's behavior often stand on the way of church evangelism, especially those who dropped away from the church life as "graduate Christians".
- (e) In Christian evangelism often it is associated with Americanism which is often a detrimental to the Christianity, and so it is important to see that in evangelism we should try to uphold the distinctive Christian characteristics that other pagan religions do not have.
- (f) The new missionaries coming in at this post-war period are likely to impart the impression that they repudate the Christian religion they profess as they express themselves in American terms without head to the Japanese traditional customs or cultural background.

